

THE  
SUBJECTS SORROW:

O R,

LAMENTATIONS

Upon the Death of Britains JOSIAH,  
KING CHARLES,

Most unjustly and cruelly put to Death  
by His own People, before his Royal  
Palace *White-Hall*, Jan. 30. 1648.

Expressed in a SERMON upon Lam. 4. 20.

wherein the Divine and Royal Prerogatives,  
Personal Vertues, and Theological Graces  
of His late Majesty are briefly delivered:

A N D

that His Majesty was taken away in Gods mercy  
into Himself, and for the certain punishment  
of these Kingdoms, from the Parallel  
is clearly proved.

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2 Chron. 35. 24.

and all Judah and Jerusalem mourned for Josiah:  
Isaiah 57. 1.

The righteous perisheth and no man layeth it to heart,  
merciful men are taken away, none considering  
that the righteous is taken away from the evil to come.

Euseb. Pamph. vit. Const. m. l. 4. c. 57.

vere sanè hunc Honorem adeptus est, ut Dei Volunta-  
te, quòd eo morte sepultum est, tamen apud homi-  
nes regnaret.

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London, Printed in the Year, 1649.

THE TOTTENHAM

LAMENTATION  
OF THE DEATH OF  
KING CHARLES

THE FIRST PART  
OF THE LAMENTATION

OF THE DEATH OF  
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## LAMENT. 4. 20.

*The breath of our Nostrils, the  
Anointed of the Lord was  
taken in their pits, of whom  
we said, Under his shadow  
we shall live among the Hea-  
then.*



Publick Calami-  
ties charge every  
man with a rate  
of sorrow pro-  
portionable unto  
the tenure of his  
Understanding, put him upon a  
serious enquiry of the Causes and  
Consequences of them, and ex-  
act from him a diligent provisi-  
on of means to stop, or divert  
them: Calamity, like the *flood*,  
is now lifted up above *our Earth*,

and hath almost covered the *highest Hills* of our temporal felicity ; could our sorrow swell as high, as that the sense of our present and impending miseries would drown us ; if we search into the *causes* of them, we shall find those in our selves, [*our sins*] their sad *consequences* are by so much the superabounding matter of our just fear, by how much they go beyond our knowledge, nay, even conjecture, and all our power to prevent them : such is the inundation of miseries now prevailing over the three Kingdoms : Would you see the head of these overflowing *Cataracts* ? this Text will make the discovery unto you, *The breath of our Nostrils, the Anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen.*

The Words are the groundwork and foundation on which

the

the Prophet *Jeremiah* raised the whole sorrowfull structure of his *Lamentations*, composed on the mournful Obsequies of the *2 Chron.* best of the Kings of *Judah*, *Josiah*, 35.25.

(hurried away by a violent and (unto all but himself) untimely death) made a mourning *Ordin-* *calvin.*

*nance for Israel*, and enjoyned

as the signal expreffion of their grief, and deep fense of the fu-

ture, numerons and unavoidable

Calamities would by his death

befall them; *Judah's* fins having

provoked God unto so speedy

execution of those Judgements

formerly denounc'd against them;

that they might not longer plead

the priviledges of their Princes

piety to reprieve their punish-

ments, God removes this *remora*

unto his justice (their good King)

from them; that he might bring

*upon them the fierceness of his great*

*wrath*, he plucks down their *hedg*

*and fence*, their devout Prince

*2 Kings*

*23.25, 26*

*27.*

*Lam. 2.*

from them, that he might rush in upon them by unexpected judgments to destroy them : there lies not among all the files of sacred Records an evidence of so exemplary and princely Piety, as King *Josiah*, *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses, neither after him arose there any like him ;* yet the sins of his People drew upon him a violent death acknowledged worthy of a longer life ; the peoples sins put the religious and deserving Prince into the toyles of his persecuters, they hunt after his precious life, and he falls into their pits.

He who stood in the *Gap* to hinder the way of the Destroyer, that bulwark that stood betwixt them and the furious batteries of Gods wrath, was now torne down ;

down; just cause then had the Prophet to fear the sharp assaults of Gods judgements, ready to storm the Kingdome of Judah, and to break out into this dolorous Lamentation, (as pointing at the spring and source of their sorrows and calamities) *The breath of our Nostrils, &c.*

How is the happiness of a Kingdom twisted with the welfare of a religious King? how close doth the ruine of a people follow the loss of a pious Prince? A good King is a Rampire and security unto his Kingdom, that being slighted, the destruction thereof is an easie undertaking; yet who so apt to sap and undermine these their own fortifications, as the people themselves?

*--felices nimiam bona si sua norint,*  
Sufficiently happy if they knew the things which belonged unto their welfare; Sufficiently happy, if they were not so industrious to

make themselves unhappy; *Josiah* was the best of Princes, yet by the sinnes of his people, pushed into the fatall pits of his Adversaries, and his fall proves the utter destruction and downfall of the people themselves; this Consideration makes them mourn for their deceased King, weep Elegies and lament thus, *The breath of our Nostrils, &c.*

A spreading and thick Cloud, whence lasting showres of tears might continually descend, *That the breath, &c.*

The words (not to torture them) offer unto us two things,

First, Gods Letters patents of the royall prerogatives, and beneficiall priviledges granted unto King *Josiah*, and that in these 3 eminent and significant expressions: 1. *He was the breath of their Nostrils.* 2. *The Anointed of the Lord.* 3. *Of whom they said, Under the shadow of his wings they should*



*Should live among the Heathen.*

Secondly, there is the Nulling of these letters patents of *Josiah*, *He was taken in their pits*, God by a violent death reversed them.

The Prophet and people of *Judah* well knew the sacred and royal prerogatives of their deceased King, yet acknowledge these glorious priviledges taken away by his death for their punishment.

*The breath of our nostrils*, an high and emphatique expression, borrowed from the chiefe and choicest work of the Creation, *Man, whom when God formed out* Gen. 1. 7. *of the dust of the earth, he breathed into his nostrils the breath of life, and he became a living Soul*; thus contriving within this trunk of dust and clay the inimitable hability of his own deity, & from him is this significant and effective operation; in an inferior and



remits degree attributed unto his Vicegerent King *Josiah*; that as in the natural body, Life, and all the animal faculties and principles of action, owe their Original unto the infusion of Gods breath, the Soul : So a man ; a Subject considered in a politick respect, hath the life of his Civil Constitution from the King ; and as the rational faculties planted in the Understanding, Memory, and Will, are from the Soul ; so

*Rom. 13. 3* the religious actions of men refer their growth unto the Prince, in which respects is it, that the King is termed *αὐτοκράτορ, the Minister of God*; an august denomination, implying him the chief Officer for the exercise of sacred Jurisdiction, great in regard both of the Author thereof, God; and the end thereof, Mans good. This royal Jurisdiction consisting in the Legislative and Executive power of Kings, to make and  
exe.

*causab.*

*Exc. 16.*

execute Laws, for regulating the actions of men as well in the outward and religious worship of God, as in civil conversation; that as the *Soul* is the fountain of corporal motion and rational action; so the *Laws*, divine and humane, (of which the King is the proper *Custos*) are the beginning and rule of all civil and religious actions; and as to make Laws is the life of authority, so the execution of them is the life of the *Law*: Herein a pious Prince being eminently the *representor* of his God, and may be said, the *breath* of his Subjects, (as unto their civil and religious life) in making and executing such Laws as may dispose them in order unto God and salvation: But this divinely alluding and cryptick similitude, appropriate unto a pious Prince, (*to be the breath of our Nostrils*) hath not a more lively *feature* of divine resemblance,,

semblance, then the vigorous exemplarity of personal piety in the Prince himself; his example giving life, reputation, and lustre unto Religion; in which sense is it,

2 Sam. 14. that a King is termed, *An Angel of God, the light or Candle of his people*: from all these Considerations, good K. Josiah was justly acknowledged, *the breath of their Nostrils*, he restored the Law even lost, punished & extirpated Idolatry, settled the Church, restored Religion, encouraged the Priests, judiciously ordered the whole service of Gods houses and for his personal sanctimony (besides these Acts of royal prudence and zeal) the Holy Ghost affords him this great and gracious testimony, that *his heart was tender, and that he did humble himself before God*: his chief care & solicitude was to decline those things that would offend God, and preserve his Conscience a

2 Chro.  
34. 27.

*clear.*

clear, and unspotted glasse, where  
 in the glorious Image of divine  
 holinesse did shew it self trans-  
 parent in the whole conduct of  
 his actions: yet this great and  
 royal pattern of piety, the life  
 of their Religion and Law was  
*taken in their pits*, for the sins of  
 his Subjects he fell into the fatall  
 snares of his Adversaries; yea  
 notwithstanding he bare yet a  
*more visible cognizance*, and live-  
 ry of Gods own divine and su-  
 pream Authority, being

*The Anointed of the Lord,*  
 Gods Christ, sacred by holy Un-  
 ction unto God: Unto no materi-  
 all thing hath God fastned such  
 significations of his Graces unto  
 mankind, as unto Oyle, the whole  
 influence of Gods jurisdiction  
 over man, being (as the most la-  
 sting pieces are drawn in Oyle)  
 represented unto us by a mysteri-  
 ous application thereof, through  
*unction* therewith, of those  
 unto

unto whom God hath by a deputation conferred the great and chief Places of Trust for the exercise of his supreme power over mankind, as the Kingly, Priestly and Prophetick Offices ; they whom God had delegated unto these subservient Offices of Supreme Authority, and constituted his own under-Officers, having the Warrant for the execution of their Places signed by the outward Act of sacred Uction.

*Enseb. Ecc.  
Hist. l. I.  
c. 3.*

The Title *Anointed*, sayes *Ensebins*, is of great reverence and glorious, delivering types and symbols of heavenly things, and secret images, and representations, full of mystery. But whereas Priests and Prophets in Scripture are barely called *Uncti*, Anointed; for Kings the style alwayes runs, *Uncti Domini*, the Lords Anointed : God having given unto Kings by a more immediate consignation, greater relations, and pro-

pro-

proportions of his power, than unto either the Priest or the Prophet. Kings were by divine instinct of God, unto his Prophet anointed with Oyl and made Christs, *Euseb. ubi supra.* or anointed; that they should resemble Christ, because they by themselves resemble the image and figure of regal and principal power, which is seen in the only and true Christ: So Saint Augustine speaking of Saul's Uction, which made David fear even to touch him, saith, *Oleum illud, &c. Civ. Dei l. 17 c. 6.*

*mysticè accipiendum & magnum Sacramentum intelligendum est:* That Oyl with which Saul was anointed, and from that Crisme or Uction was termed Anointed, is to be understood mystically, and is a great Sacrament, (so the Ancients usually termed the representations of things holy.) When Sylvester the Bishop of Rome anointed Constantine, *Consignationem Spiritus Sancti adhibuit,*



Lib. Vet.  
Concil.

*buit, sancti Chrismatis Unctione, dicens, signet te Deus sigillo fidei, In nomine, &c.* saith the Author. He gave a Consignation of the Holy Ghost, by the Unction of the holy Oyle, saying, Almighty God imprint in thee the seal and character of his faith, In the name of the Father, &c.

Now the plenitude of the Regall power derived from Unction, is visible in these proportions of similitude:

1. Unction conferred upon them, *Vim supereminentis Domini*, the power of absolute and supreme Authority; † Oyle denoting Sovereignty, in that being mixed with any Liquor, it maintains a superiority in the supernational, appearing still uppermost: the Exercise of which supreme Authority consisted in the making and abrogating of Laws Civil and Ecclesiasticall, (which in matters indifferent, and not a

† Oleum  
magnum  
aliquid  
significat,  
omnibus  
enim hu-  
moribus  
superemi-  
net, Aug.  
de verb. D.  
ser. 23.  
Eccle: 8. 4.  
1 Pet. 2.  
33,

gainst



gainst the clear evidence of Gods word) should bind the Conscience; *David, Solomon, Hezekiah, Josiah*, ordered the Affaires of the Jewish Church; and *Socrates* tells us, that after the Emperours became Christians, matters of the Church wholly depended upon them, and that it was by their summons and pleasures that the greatest Counsels were called, and therefore *Constantine the Great* would usually say unto the Bishops, *Vos intra, ego extra Ecclesiam Episcopus à Deo sum constitutus*, ye are Bishops within the Church, and without the Church I am a Bishop appointed by God; he was *Communis Episcopus*, the common and ecumenicall Bishop in his Empire.

It gave them power to denounce Warre, the *merum Imperium*, and absolute power of the Sword, being his from God. Or do *ille naturalis mortalium pacis accom-*

Socrat.  
prox.  
l. 5.

Euseb. de  
vit. Const.  
m. l. 4. c.  
24.

Rom. 13.

4.  
F. a. 47. 9.

Cont. 10.

Faust. 3.

Manie. l.

23. c. 75.

accommodus hoc possit, ut suscipiendi belli authoritas atq; Concilium penes principem sit, even natural order accommodate unto the peace of mankind requiring this, that the power of making War remains wholly in the Prince: which when the people usurped, we see they were punished, Numb. 14. 44.

3. To conclude peace and make Confederations and Leagues; as

2 Sam. 10.

19.

1 Kings 4.

24.

1 Kings 5.

12.

1 Kings 2.

5, 6.

King David and King Solomon did: the Olive from which Oyle comes is the Embleme of Peace and Union, notably insinuates those ready inclinations and endeavours in Kings to procure the peace of their Subjects; and in order unto peace to make Cessations and Truces, which when broken even by David's General, he was sentenced as for murder.

2 Chron.

17. 8, 9.

4. The free Election of their Servants, and disposition of all Offices

## Offices in Church and State.

5. To pardon unto Offenders their lives, reprieve or to punish them with death, as in *Joab's* and *Shimei's* case.

6. To receive Appeals from all other Judicatures, that absolute submission unto the supreme Magistrate being taught Christians, (as *Polycarpus* the holy Martyr and Bishop told the Proconsul) which brings no hurt unto the salvation of our Souls and Religion.

And from this divine signature of supreme power in Kings by unction, flows their indemnity and inviolability in word and deed, they are not to be smitten even with the tongue, much less the hand: *Against thee only have I sinned, sayes David:* which *St. Ambrose* expounds by his absolute exemption from humane Judicature: *There is no rising up against a King, sayes Salomon, who may say unto him, what dost*

2 Sam. 10.

4.

1 Kings 3.

27.

Eph. 3.1.

1 Kings 2.

Acts 25.

10.1.

Euseb. Ecc.

Hist. 1.4.

6.14.

Psal. 5.1.

Si non  
habebat  
Saul sa-  
cramenti  
sanctita-  
tem, quid  
in eo ve-  
nerabatur  
David?

*Aug. cont.*

*lit. pet. l. 2.*

*c. 48.*

*1 Sam. 24.  
6.*

*doest thou? David* acknowledged the Image of God by holy Unction in the worst of Kings, *Saul*, insomuch though he were his irreconcilable Adversary, he would not even stretch forth his hand against him; he had not the new way to expound Scriptures unto his own distorting passions, though that course was pressed upon him with the advantage of a Crown, he checks the wrested and carnall application, *The Lord forbid that I should do this thing*: yea, when the Son of a stranger, an Amalekite, (who might perhaps plead ignorance of the sacred relations by Unction) although *Saul* had already received his death wound; beside that it might be counted a kind of rescue to save him from being taken Prisoner, and come alive into the enemies hands, and that he might seem also to have merited by preserv-

ving

ving the *Regalia*, the Crown and royal Habiliaments from the Enemy, and presenting them unto the lawful Successor *David*, yet he is so awed with the sacred regards conveyed unto King *Saul* by *Uction*, that he punisheth him with death for shortning *Sauls* life as for the breach of a known and natural right. *How vast, thou not afraid to stretch forth thine hand against the Lords Anointed? David honoured Saul for his holy Uction living, and revenged him being dead. A King in his Kingdom is solo Deo minor, inferior unto God onely, sayes Tertullian, and then surely above his people: Deo subditus, subject to God onely, sayes St. Ambrose unto Valentinian, Princeps legibus solutus est, that the King is free from the power of the Law (is a Maxime as old as Christianity) that is from the penalties of it, Laws have onely a directive,*  
no

*David*  
*Saul*  
*propter*  
*sacro-san-*  
*ctam Un-*  
*ctionem &*  
*honoravit*  
*vivum, &*  
*vindicavit*  
*occisum.*  
*Aug. Cont.*  
*lit. pet. l. 2.*  
*c. 48.*  
*In Apol.*  
*Ep. l. 2.*  
*Ep. 13.*  
*D. g. vet.*  
*l. i. tit. 3.*  
*H. leg. 30.*  
*Tho. Aq.*  
*1a. 11a. q.*  
*96. a. 5. ad*  
*III m.*

Two Car-  
m. Ep.  
171.

no coercive power over him, though not as a moral man; yet in his politick consideration he is above the Law. *Divino sunt iudicio reservandi* Rogers, King stand or fall unto their own Master God; *satis est ad poenam, quod Deum habeant ultorem*; it is sufficient that God will punish their Crimes; he is the onely Judge, not the people, unto whom our Appeal lies against the injuries of their proceedings; in such cases our proper address is unto Gods Tribunal: if arbitrary Government, Oppression, Murther, Sacriledge, Démonaick possession, Witchcraft; (of all which sins King *Saul* was notoriously guilty) could give sufficient warrant unto his punishment by his Subjects, and were the people comperent Judges, the peoples hate of *Saul*, and *Dauids* merit from them, and sufferings from *Saul*, might pro-



probably lead him to propound  
 the people an High Court of Ju-  
 stice, but informed by a better  
 spirit than that which actuates  
 these times, he puts up his  
 Charge against *Saul* (even when  
 his life was in his power) unto  
 God (unto whom the judgment  
 of Kings belongs) in these  
 words, *The Lord judge between*  
*thee and me, and the Lord avenge*  
*me of thee, but mine hand shall not*  
*be upon thee*; yea, afterwards up-  
 on *Saul's* continuance of his mor-  
 tal hatred and bloody persecuti-  
 on of *David* and his Followers,  
 and that *Abishai* preached unto  
*David* the modern doctrine, the  
 divine and infallible equity of out-  
 ward Successes, that *God* had de-  
 livered King *Saul* into his hands,  
 and offered himself a ready Ex-  
 ecutioner of the fact, *David*  
 countermands his active and in-  
 terested malice (cloaked with  
 usual pretensions of Religion  
 and

1 Sam. 24.  
 14.



and Liberty) Destroy him not  
for who can stretch forth his hand  
against the Lords Anointed and  
guileless? but he refers for re-  
medy unto the proper Court of

1 Sam. 26. Justice against Kings, the Lord  
9, 10. shall smite him, or this day shall  
come to dye, or he shall descend in  
Babylon and perish; the Lord forbids

that I should stretch forth mine  
hand against the Lords Anointed.

Saul non Saul had not Innocency, and yet he  
habebar had Sanctity, not of Life but of  
Innocen- the Election, which even in wicked  
tiam, & men is holy, such same thing  
ramen ha- ~~was~~. The Ant and Ben Church  
bebar san- ans continued their practice to-  
ctitatem, wards their most refractory and  
non vitæ imperious Emperors; when  
sua sed sa- longman the Younger disposse-  
cramenti sed the Orthodox of their  
Dei quod Churches in Millain, and gave  
in malis them unto the Arians; Saint  
hominibus Ambrose the Bishop onely offe-  
sanctum red up his supplications unto  
est. ubi su- God to alter the Emperors pur-  
pra. poses,

poses, *Adversus Arma, Lacry-* Amb. Ep.  
*ma mea Arma sunt*, against 1.2, Ep. 13  
 Armes, teares are my defensive  
 weapons; *aliter nec debeo, nec*  
*possum repugnare*, no other way  
 ought I, or can I resist, saith he:  
 the carriage of the Citizens of  
*Millaine* was the same, exhibiting  
 their Petition unto the Empe-  
 rour, they ail crie out, *Rogamus,*  
*non pugnamus*, We humbly in-  
 treat you oh Emperour, we fight  
 not against you.

The testimony of *Plynius se-*  
*cundus*, given unto *Trajan*, that  
 the Primitive Christians practi-  
 ced nothing against the received  
 Laws, and were ready rather to  
 suffer then oppose, procured them  
 not onely a respite from their  
 bloody persecution, but also the  
 free exercise of their Religion.

Euse. Hist.  
 Ecc. 1. 3.  
 c. 27.

*Teares and Prayers* unto God, Theod. 1.  
 and humble supplications unto 3. f. 19.  
 Princes, the ancient Christians  
 held the onely powerfull means

Quod de- to divert their miscarriages: they  
 bitum non never denied them any duty of  
 reddide- Subjection. Saint *Augustine*  
 runt in witnesseth, that this was the be-  
 quo Chri- haviour of the Christian Souldi-  
 tiani non ers, even under *Julian* the Apo-  
 sunt terre- nate an Idolater. When *Maxi-*  
 nis regibus- mus entred *Italy* with a great  
 obsequi. Army, under pretence of resto-  
 Aug. Con. ring the Orthodox, ejected by  
 31. in *Valentinian*, who patronized the  
 Psal. 118. Arrians; he was held by the Or-  
 In Ps. 134. thodox but for a Tyrant, and was  
 so far from receiving assistance  
 from them, that they overthrew  
 Sozom. him, and established *Valentinian*.  
 lib. 7. cap. And as *Majesty* is the divine  
 83, 14. seal of supreme power, Indemp-  
 nity, & Inviolability unto Kings,  
 so doth it likewise suggest un-  
 to them, the duty of the Regall  
 Administration towards their  
 Subjects; That as *Oyle* is of a  
 Psal. 133. spreading & diffusive quality: So  
 2. in the Prince is required Impar-  
 Lev. 19. tiality and Justice equally distri-  
 15: butive.

butive unto all. As Oyle, like Luk. 10  
 wise hath in it a *lenitive* and *heal-* 34.  
*ing* vertue: So should the Su- Isa. 3. 7.  
 preme Magistrate be an *Healer*,  
 and binder up of the wounds,  
 and sores of his Subjects.

Oyle hath in it also an especi-  
 all vertue to comfort and streng-  
 then the parts unto which it is  
 applyed: So is a King the Mini-  
 ster of good unto his Subjects for  
 good: he is to cherish vertue, to  
 esteem honest and commenda-  
 ble Action, in which sense are  
 Kings Giled by our Saviour, *Mat.* 13.  
*John. Benefactions, Luke. 21. 25. 4.*  
 Adde hereunto, that Oyle is of  
 a *nourishing and cheering quality*, *Psal. 104.*  
 and taken as sustenance, is of 15.  
 ease & fine distribution, causing  
 a good and wholsome nutri-  
 ment, therefore it is reckoned a-  
 mong the principall blessings  
 of a land; so is the Grace and  
 Countenance of a King, of a  
 nourishing and improving opera-  
 tion;

tion; *The Kings favour is like the dew upon the grasse, Prov. 19. 12.* in which respect God promisethto the Christian Church, that *Kings should be nursing Fathers, and Queens the nursing Mothers thereof, Isa. 49. 23.*

Thus we see the many sacred Impressions of Divine Jurisdiction imposed by God himself on Kings through holy Unction, whereby his Dominion over Mankind, is delegated unto Kings, *the Lords Anointed*; God by this Symbole, and outward signe agreeable and connatural unto man, consigning the ordinary exercise of his Government over Mankind unto them: so that the holy Oyle thus employed is no longer bare and com-

Cyril: Cat.  
3.

mon Oyle, but *χρῆσμα, the gift of Grace*; which (however vilified by Enthusiastiques and Solifidians) betokens the *Grace of Christ unto Kings*; and prescribes

neces-

necessary submission and duty  
unto their Subjects: We are  
not (whatever phantastique men  
may presume) so spirituall in this  
life, but that we stand in need  
of outward representations to  
carry on our faith and hope unto  
things spirituall, the greatest fa-  
vours unto lapsed mankind are  
the Sacraments, where the visi-  
ble and corporeall Elements are  
the meanes to convey by faith  
spirituall graces and the whole  
benefit of Christs sufferings unto  
us: the sublimated and meta-  
physicall Professours of our times  
endeavour too irreverent a  
close with Almighty God, they  
will have no King but Christ, no  
Unction but that of the Spirit,  
which is not that sober & peace-  
able Spirit that leadeth into all  
truth, but the Spirit of giddinesse; Job 32.  
Elihu's spirit, the spirit of their  
belly which leadeth into all er-  
rour, Carnal interests constraining  
B 3 them



Cont.

Faust.

Man. l. 12.

c. 11.

Exod. 19.

23.

them to shake off Gods Govern-  
ment in Princes ; to effect  
which, the most compendious  
way is, to throw all Ceremony  
(which is unto Religion as the  
Scaberd unto the Sword, to pre-  
serve it from the rust of con-  
tempt,) (as Saint *Augustine*  
speaks.) The sacred regards of  
unction, of King, of Priest, of  
Prophet, of Churches, of Tythes,  
stand betwixt them and their sa-  
cilegious ends, they must be re-  
moved, no rails or bounds must  
be set unto them, they will go  
into the *Moab* and run the ha-  
zard if not of temporall flames,  
yet certainly (without hearty re-  
pentance) of the Everlasting  
burnings : These men who will  
be solely swayed by the guidance  
of their own spirit, (which being  
as various as the severall tem-  
pers of the Continents it inha-  
birs) will make Religion full of  
uncertainties, meerly imaginary  
and



and wholly depending upon the  
doubtfull Insufficiencies of mens  
weak Conceptions, so that here-  
by the essentiall truths of Reli-  
gion must needs daily decay, the  
substance thereof be reduced in-  
to the smoake of every mans  
unbounded Fancy; and the Chri-  
stian faith will die by degrees.  
But Unction puts Gods Domi-  
nion into the Kings hands, that  
must not be resisted; for it is  
the resisting of God himselfe:  
It is the very language of the  
Holy Ghost unto the ten revol-  
ted Tribes; that ~~they resisted the~~  
Kingdome of God in the hands  
of the Sonnes of David: and  
Josephus assigns this the Cause  
of the subversion of them (no  
memory of them being left.)  
The sedition (saith he) that they  
moved against Rehoboam, estab-  
lishing his Servant for their  
King, was the originall of their  
mischiefs: Ammon was a most

2 Chron.

13. 8.

Antiq. l. 9

c. 14.

2 Kings  
21.23,24.

wicked and idolatrous Prince;  
yet God punished the Treason  
of his Servants against him, be-  
cause he was Gods Anointed.  
Many sacred regards are by U-  
ction conveyed from God unto  
Princes: great cause then had  
the Prophet and people of Judah  
to lament the death of their good  
King Josiah, *The Anointed of the  
Lord, That he was fallen into  
their pit.* *3. Of whom it said, Under the  
shadow of his wings we shall live  
among the Heathen.* King Josiah  
his regall prerogatives and per-  
sonall virtues were a protection  
unto his people, he was the foun-  
taine of their liberty and safety;  
The happinesse of Subjects de-  
pends upon the well being of  
their Kings, and the preservation  
of the Regall dignity is a sure  
pledge of Gods goodnesse, & the  
continuance of his favour unto  
a people; for this cause is it that  
when

when the Apostle had exhorted that prayers should be made for all men, 1 Tim. 2. 1. as though this precept were too universall, he reduceth it, v. 2. unto Kings, and adds the reason, that ye may lead a quiet and peaceable life, and for the same cause did the Prophet command the Israelites to pray for the King of Babylon, Nehu- Jer. 29.  
chadnezar: This consideration also made Davids Subjects app-  
prize his life at so high a rate, is  
not now thy life worth rent thousand 2 Sam. 18.  
of ours? The King is the Head 3.  
of the people, there is a sacred 1 Sam. 15.  
and neare relation between them, 17.  
a disease or paine in the Head  
causeth a discrate in the whole  
body, an indisposition through-  
out all the members: So the ca-  
lamity and sufferings of the King  
affecteth every conscientious  
man in his Kingdome; this honest  
zeale and pious sympathy be-  
tween the Head & the Members,

the King and the people, made  
 our Prophet and the men of Ju-  
 dah so passionately bewaile the  
 losse of their good King *Josiah*:  
 they promised unto themselves a  
 lasting security in this life, Of  
*whom we said, Under the shadow*  
*of his wings we shall live among*  
*the Heathen.* Gods grant of Re-  
 gall prerogatives unto *Josiah*, af-  
 forded not onely protection (*as*  
*the Hen gathereth her Chickens*  
*under her wings*, our Saviours al-  
 lusion) to defend them from  
 the Birds of prey, but a strength  
 also and vigorous warmth to  
 make them grow up unto an  
 ability to guard themselves and  
 dwell with safety among the  
 Heathen, the known Enemies of  
 their Nation and profession;  
 when then this Royall Oake was  
 cut down, and they deprived  
 of the thriving benefits of its  
 shelter, their sorrows must needs  
 plentifully spring up from the  
 sense

sense of so great and irreparable  
 a losse, and the fear of those  
 stormes which now threatned to  
 overturne their felicity: But  
 the depth of this sorrow was  
 not to be fathomed, when they  
 found the bottomlesse Abyss  
 of their own finnes the head  
 thereof, that notwithstanding  
 the great priviledges of *Josiah's*  
 Regall dignity and piety, that  
 the fiercenesse of Gods greater  
 wrath was so kindled against  
*Judah*, that the Lord said, I will  
 remove *Judah* out of my sight, as  
 I have removed *Israel*, and there-  
 fore that his fury without obtem-  
 peration or let might be powred  
 out upon them, God suffers the  
 breath of their Nostrils, the An-  
 noynted of the Lord, of whom  
 they said, Under the shadow of his  
 wings they should live among the  
 Heathen: Good King *Josiah*, the  
 life of their Religion, Law; he  
 who was empowred by God  
 with

2 Chron.

24.16, 17.

with the Supreme Authority, had a divine grant of humane Indemnity and Inviolability, their righteous Justicer, their Physitian, their nursing Father, their Protector, and the great Conservator of their Liberty and Safety. To fall *into their pits*, to die by the hands of his Adversaries: being the second consideration in the Text.

2. *The breath of our Nostrils &c. was taken in their pits.* Here is the pulling of Gods letters patents, and the grant of Regall prerogatives, and beneficiall priviledges made unto King *Jehoiachin* by a violent death. God for the punishment of the people of *Judah*, & *Jehoiachin* takes away their pious Prince by the power of his Enemies: The force of the relation betwixt the head and the members, the King and the People, is the true reason why God punisheth the best of Kings with  
tempo-



temporall judgments for the of-  
 fences of his Subjects, (as here  
 in *Josiah*) The anger of the Lord  
 was moved against Israel, and he  
 moved David to number the people,  
 2 Sam. 24. 1. The divine Ju-  
 stice vindicated that sin of the  
 King upon the people; for  
 whose transgressions he was suf-  
 fered to sin: Divinely holy Gre-  
 gory, *secundum meritum plebi-*  
*um disponuntur Corda Rectorum,*  
 According unto the deserts of the  
 People, the hearts of the Gover-  
 nors are disposed: the just Judge  
 punished the fault of the Offender,  
 upon them who had caused him to  
 offend. What an impious abusi-  
 dity is it to lie in the face of our  
 Prince for those errors, which re-  
 ceive their birth & strength from  
 our own native corruptions! we  
 should rather say (as Job tels his  
 supercilious Reprovers) why per-  
 secute we him, since the ground  
 of the matter is found in me?  
 Where

Ep. l. 2. ep. 6

Justus Ja-

dex pec-

cantis vi-

rum ex

sporum

animad-

versione

corripuit,

ex quorum

causa pec-

cavit.

Job 19. 18

1 Kings  
1091

Where the Prince is vitious,  
the accusation properly lies a-  
gainst the Subjects, whose sins  
make him so: for, as the prospe-  
rity of the King is the sure ear-  
nest of Gods favour unto a peo-  
ple, (as *Saba* shews the Israe-  
lites from the glory of King *Salomons* Court) so is the oppressi-  
on and misery even of the worst  
of Kings an infallible mark of  
Gods anger resting upon a peo-  
ple, as in King *Saul*: *Josiah*  
single default (fighting with  
*Pharaoh Necho* without Gods  
allowance) brings the punish-  
ment of a violent death upon  
him, for that onely registered e-  
rouf into which the peoples sins  
had pushed him, their sins were  
now ripe for punishment by his  
one offence, for whose punishment  
he was suffered even then to of-  
fend, that so their judgments  
might commence from his  
death, whose guilt permitted not

unto

unto him a longer life. He fell  
*into their pits,* (a speech taken  
 from *Hunters*, who way-lay  
 those Beasts they chase, setting  
 snares and toyles for them in  
 those paths and places they run  
 unto for refuge) that they might  
 know, that since God had dive-  
 sted *Josiah* their sacred *head*  
 of all Regal Prerogatives; and  
 let him fall by the praetises and  
 power of his cruel Foes, they  
 could no longer urge a respite  
 from the execution of those  
 judgments given against their  
 former transgressions, but ac-  
 knowledge and bewail this sad  
 and evil occurrent, (the violent  
 death of their King) the fatal  
 consequence of their own sins,  
 for which there was now a re-  
 cession of God (in his Govern-  
 ment by *Josiah*) from them, and  
 an abandoning them up into the  
 hands of Strangers and Usurp-  
 ers, from whom they could not  
 but

but expect all the wearisome tra-  
 verses of *Tyranny*, the heavy  
 weight of a continued *Oppression*,  
 and all those not to be reckoned  
 unhappy inconveniences  
 which attend upon a Govern-  
 ment obtained by conquest, sup-  
 ported by force, and maintained  
 and aduated by the Law of the  
*sword*: so that even this violent  
 death appears an absolute affir-  
 mance of Gods mercy and good-  
 ness unto King *Josiah*, to take  
 him out of this life, that he might  
 not behold those wofull and  
 thronging miseries which were  
 ready to rush in upon and bear  
 down the present (for his sake  
 onesy) happy condiction of his  
 Subjects, which would have pro-  
 cured unto him more anxiety,  
 than the consideration of under-  
 going ten thousand violent  
 deaths; a good Prince having so  
 strong a sympathy with his Sub-  
 jects sufferings, that he feels e-  
 very

very pricking pang and painfull  
 touch of their troubles, in which  
 respect this violent death was an  
 incomparable favour unto him,  
 and (which at first sight procures  
 our wonder) proves his greatest  
 temporall blessing, and the gra-  
 cious reward of his eminent pie-  
 ty, and so much the Holy Ghost  
 tells us, *Because thine heart was* 2 Chron.  
*tender, and thou didst humble thy* 34. 27, 28.  
*self before God, when thou heard-*  
*est his words against this place, and*  
*against the inhabitants thereof, and*  
*humbledst thyself before me,*  
*and didst send thy servants, and*  
*say before me, I have even heard*  
*the word of the Lord. Be ob-*  
*hold, I will gather thee, and thy*  
*kinsmen, and thou shalt be gathered*  
*unto thy fathers in peace, neither*  
*shall thine eyes see all the evil that*  
*I will bring upon this place, and up-*  
*on the inhabitants of the same: So*  
*that as the Prophet Isaiah speaks* Isa. 57. 1.  
*we may Lay it to heart, that the*  
 righ-

righteous is taken away from the evil to come: Hezekiah's piety likewise found this divine favour a respite from the sight of those judgments his peoples sins had contracted, that there should be peace and truth in his dayes, and he thankfully and humbly acknowledgeth the greatness of that mercy.

2 Chron.  
20.19.

These sad Considerations quickly pull up all the sluices of sorrow, and let in floods of tears to overwhelm them, they lament and mourn with a great and grievous mourning, *All Judah and Jerusalem mourned for Josiah: a mourning wherein the whole Kingdom wore the blacks of sorrow, a mourning renowned for the universal and sad solemnity thereof, a mourning made the highest prescription of mourning the utmost bounds and confines of sorrow, as the*

2 Chron.  
35.24.

Ezech. 11.1

*mourning of Hadadrimmon in the valley*



valley of Megiddo, where every  
 family of the whole Kingdome  
 distinguisht themselves by the  
 variety and solitariness of their  
 sorrow, every family mourning  
 apart, the Princes of the blood  
 apart, the Priests apart, the Peo-  
 ple by their several Families a-  
 part, and all their Wives apart,  
 every part of every Family ha-  
 ving a several share in this ge-  
 neral sorrow? and a particular  
 part in this common sadness and  
 lamentation for *Josiah*: the  
 Priest and Prophet *Jeremiah* he  
 the chief Mourner, composes  
*Josiah's* Funeral Elegies (this  
 Book of the *Lamentations*) gives  
 them unto the skilful Quire to  
 chaunt forth, he begins the first  
 sad Note, the Singing-men and  
 Singing-women consort with  
 him in the doleful plaints, and  
 all *Judah* and *Jerusalem* make  
 up the sad *Chorus* in this general  
 sorrow.

Just

Just cause had every man in Judah and Jerusalem to mourn for Jossiah's death, since every mans sin had made way by a severall wound to take away Jossiah's life, and so must needs bear a share in the crying guilt of his blood, which nothing but a flood of penitent tears could wash away : This makes every mans particular sorrow as several lines meet in the centre of the Text, the common cause of their teeming grief, *The breach of our Statutes, the Anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen.*

From these sacred Truths naturally flow these divinely informing Conclusions.

*That a good Prince is the life of Religion, Law, and civill Conversation.*

*That*

That Kings by holy Unction, as by Gods visible deed and conveyance, are invested with the supreme Authority, Inviolability and Indemnity; and therefore to think reverently of them, consecrated with so many mysterious regards, and relations, the characters of Gods supreme jurisdiction over man.

That Unction suggests unto Kings that duty they stand obliged in unto their Subjects, in the impartial distribution of justice to heal them, to comfort them, to nourish them.

That a good King is designed by God a Protector of his Subjects, and the Conservator of their Liberty, Safety and Peace.

That the best King may be punished with the greatest temporall punishment for the sins of his Subjects.

That the Errors of Kings take their rise from their Subjects sins.

That

That God first taketh away a good King before he will bring judgments upon his Subjects.

That Gods violent taking away a good King from a People is a evidence of his heavy displeasure, and a certain Prognostique of the many miseries he will bring upon them.

That a violent death proves a temporall blessing unto a King, when it takes from him the sight and sense of his Subjects sufferings.

That a violent death may justly be reputed a departing in peace, compared with a continuance of the sense of troubles and durable calamity.

That all men are strictly and deeply engaged unto the most solemn sorrow for the calamity of their King, as caused by their sin, and ushering in their approaching miseries.

Let us see whether our *Kingdomes* may not truly calculate their griefs by the *Ephimerides* of *Judah's* sorrow ; we have had a *British Josiah*, whose Graces and Prerogatives fully answered the proportion and size of their pattern : Could *Judah's* sinnes snatch away their pious King *JOSIAH* from them, and do not we conceive that our sins have hurried our Religious King *CHARLES* from us ? Was King *Josiah's* death the In-let of *Judah's* miseries, and do not we suppose that King *Charles* his life may be the period of our temporall happiness, and his death the first act of that *tragicall Woe* which is to be presented upon the *Theatre* of this *Kingdome*, likely to continue longer than the now-living Spectators ? We have had as great an Ebbe of Felicity in the loss of our King *Charles*, as

*Judah*

*Judah* had in her *Josiah's* ; should not the Tyde then of our sorrows run as high as theirs ? Surely the parallel considerations of the Vertues and Prerogatives of both these pious Kings, of the causes of their Calamities, and the sad consequences attending them, will command an equality of ours with *Judah's* sorrow ; we will a little invert the method : Begin with King *Charles* his divine and regal Prerogatives, next shew his personall Vertues and Graces, then his Sufferings, point at their Causes, and conclude with our own constrained Sorrows.

Vicarius  
Dei estis  
in regno  
vestro. *An-*  
*tiq. brit. p. 5*  
Rex Vica-  
rius summi  
Regis. *Leg.*  
*Ed. Reg. c.*  
*17. Lamb.*

*England* in her best and loud-  
est language, the Law, hath  
largely declared the sacred so-  
verainity of her Kings, spoke  
them *Gods Vicars*, assigned unto  
them the fulness of Regall pow-  
er, laid forth their jurisdiction  
by as large bounds as the Scrip-  
ture



sure doth King *Josiah's*, or any  
 other Kings of *Israel* or *Judah* :  
 Are not these legall, registred  
 and publick acknowledgments,  
 That every man is under the  
 King, and he under God onely.  
 That he is not inferiour unto his  
 Subjects, even collectively consi-  
 dered. That he is a mixt person,  
 and capable of Spirituall Jurisdi-  
 ction through holy Unction. That  
 he is the fountain of Honour, hath  
 the sole power to pardon and punish  
 Offenders : to leavy War, to make  
 Peace, to constitute Officers. That  
 he can do no wrong ? Do not these  
 expressions amount unto, The  
 breath of our Nostrils, the Anoin-  
 ted of the Lord, &c. And these  
 are the Regall peculiaris of the  
 Kings of *England* inseparably  
 annexed unto their Crown and  
 Dignity, which he that run-  
 neth may read, being written  
 in those large and known cha-  
 racters of the Law : Certainly  
 C these

See Jud.  
Jenke Lex  
Terra.

these significant delineations of the sacred and regall power of the Kings of *England* were copied out of the holy *Scriptures*, which those that now wrest them, (and make that fair Face of the Holy Ghost a *vizard* alterable unto the disguise of their personated piety and hypocritical practice) seeing, will not see. Doubtless the Crown of *England* was held from the Lord paramount of Dominion, God, by as free, noble and regall a tenure, as any under Heaven. And from him by a lineall and unquestionable right of succession, had King *Charles* the investiture thereof, and grant of all these royall acknowledged Prerogatives untill (without any divine or humane warrant) He was violently disseized of them, and taken in their pits: These were his sacred and regall Prerogatives.

Let us now look into that spacious

ious field of *His personall Vertues*, a fragrant tract, having the sweet smell of *A field which the Lord hath blessed*; and since time will not permit the perusal of every pleasant walk of grace, and the delightful Ambits of his virtues, let us as *Moses* from Mount *Nebotake* a general and distant survey of this blessed circuit *flowing with milk and honey*; King *Charles* his Celestial gifts and graces;

*His religious duty renders it self glorious in his great love, fear and honour of God*; His zeal and devout frequency in prayer, receiving the Sacraments, and reading the holy scriptures, his reverence in Gods House, his attention unto Gods word preached, the esteem he had of Gods Messengers, his hatred of Heresie, and the zealous

care he had (as it was consistent with charity) to propagate the true worship of God, the Protestant Religion; this in the purity thereof he established by his Laws, enlarged with his Regall Authority, cleansed from that Rust it had contracted through the Atheism and ignorance of the Times, by the contemptibleness of the outward worship, adorned with *Decency* and *Order* in the publique service, and with cost upon the places dedicate unto that service; but chiefly he beautified it with the glorious example of his holy life, and encouragement of the Officers thereof, whom he rewarded with the rewards of Honour and Maintenance. His Royall Palace (as *Theodosius Juniors*) was a constant Receipt for learned and pious Prelats, whom he entertained and cherished as the Servants of the great God,

God, and Dispensers of the myste- *Socrat. l. 7.*  
 ries and means of Grace; which *c. 22.*

as it was an especial and infallible mark of the sincerity of his humble piety, so through the supercilious irreligion of the times, did that (which should have most endeared him unto Christians) draw neglect and contempt upon him, from them (and those Great ones too) who love nothing of Christianity but the naked name: he knew that Church-maintenance was the best Nurse of Religion, and therefore no weight of difficulties could so press upon him, to alien Gods portion *the Patrimony of the Church*; to preserve which from the sacrilegious invasion of the first movers of these Troubles (who thought the best way to shake off Government was to destroy Religion, and the most effectually and quick course to destroy Religion to take away

Church-maintenance) He tendered the sale of so much Crown-land as would amount unto the value of the Church-land. That great and strict care he took to keep the Throne and Kingdom of God in his Soul (His Conscience) inviolable, shews that although he made his abode among Men, yet his Conversation was in Heaven: The continuall acknowledged remorse he was seized with, for consenting (against the dictate of his Conscience) unto the Earl of Strafford's death; speaks him another David; and *A Man after Gods own heart*, such were the tender impressions that Act ever left in him, as David when he cut off the skirt of Saabs garment, his heart smote him, and indeed his Majesty found that fate which the Rabbins assigne unto David's fact, that he found no *peace* in his cloaths afterwards: So His Majesty

1 Kings  
1. 1.



Majesty found not that com-  
 forting warmth in the advices  
 of others, which he did in the  
 solid Counsels of that ever to  
 be honoured Earl. How many  
 invincible Arguments have we  
 of his Majesties singular sancti-  
 mony? How in that his great  
 Tryall of his afflictions, did the  
 abundance of his joy, the riches  
 of his graces, and the absolute  
 and compleat contentation of  
 piety shine forth in all his spee-  
 ches and actions? as that first  
 great Patron of Christianity,  
 Constantine the Great, would  
 have his Effigies kneeling engra-  
 ven on his Coyne, with his hands  
 spread, and his eyes advanced to-  
 wards Heaven, the posture of an  
 humble suppliant at the Throne  
 of Grace; so did our late most  
 Religious KING desire that  
 unto that his Golden Mannall  
 might be prefixed his Representa-  
 tion kneeling, condemning a Tem-

Euseb. vit.  
 Const. m.  
 l. 4. c. 15.

porall, holding our blessed Saviours Crown of Thorns, and aspiring unto an eternall Crown of Happiness; which clears unto us, that his large Soule was not possessed with narrow and temporall considerations, but with the regards of lasting and eternal Interests; so that of all the Christian Kings of this Isle, he may be positively said *the most Christian*.

From his *piety* let us pass over unto his *prudence*, which although it be fairly measured out unto us *in his great piety*, (the practise whereof is the supreme prudence and best evidence of a good Understanding) yet morally considered, as it is an *habie acting in humane affairs by the ordered rules of Reason*, we shall find his Majesty nobly accomplished with *this Vertue*, furnished with a strong memory of things past, with a sound judgment

ment in their reference and relation unto things present, with a clear and quick apprehension to discern the operations and tendencies of Occurrents, and with a singular providence and wise disposition of things fit to attain unto his ends, which were ever honourable and worthy of so great a Prince; who ever judged a *Christian simplicity* the best policy: With the gravest Nation of Europe, the *Spaniards*, he gained in his younger years the reputation of a *wise, grave, and brave Prince*; which will fully appear if we look upon him in his particular relations, His Majesty was a most kind Husband, religiously observant of the *holy ties of Wedlock*, a tender and indulgent Father unto his Children, unto whom he paid the due of Paternal care in their religious and royall Education: His Kingly

bounty unto his Servants shew  
 him a liberall and good Master,  
 and his good affection unto his  
 People (whose welfare he ever  
 prized above his owne; and  
 unto the last minute was much  
 more afflicted from the sense  
 of theirs than his own suffer-  
 ings) shew him a most graci-  
 ous Sovereign. And howe-  
 he was by those who long since  
 took away his Civill life, and  
 destroyed his royall reputation  
 with his Subjects (to see to  
 themselves, and drive on their  
 own ends) represented a Prince  
 of mean and contemptible en-  
 dowments, and unfit for Go-  
 vernment; the whole World  
 now sees their gross falshood,  
 and their Confessions give the  
 Lie unto their loud and loud Ca-  
 lamities; for since his solitary  
 and close Confinement, when  
 he could have no Counsell but  
 what he fetched from Heaven,

all

all rationall and unprejudiced  
 men see, His sober, wise, satis-  
 factory and resolute Answers,  
 unto all their arrogant, dull, de-  
 structive, dissolute Propositi-  
 ons; so that it is a positive and  
 measur'd judgment (made from  
 the whole carriage of his trans-  
 actions with this Parliament)  
 that he was incomparably the  
 wisest Prince in Christendome,  
 and better understood the Con-  
 stitution and affairs of his King-  
 domes than any man now li-  
 ving: Neither may we here  
 (as the constant Attendant and  
 sworn Servant unto his prince-  
 ly prudence) but with wonder  
 reflect upon his Kingly Elo-  
 quence, his flowing and (as *Tacitus*  
*speaks of Augustus*) King-  
 becoming stile, sweet, pure, acu-  
 rate, perspicuous, grave, full of  
 copious facility, and elegant feli-  
 city, without strained affectation,  
 or servile and forced imitation;  
 so

so that had he not some naturall  
 difficulties in Pronuntiatiō, he  
 would have been approved the  
 best Oratour and perfect Ma-  
 ster of Language (as he was of  
 Reason) that ever *Britain* yet  
 bred; but who ever with more  
 judgement bethought those  
 things that were to be spoken?  
 or who ever fitted his Con-  
 sult thoughts with a more hand-  
 some and cleane apparell of  
 speech, and maturity of weigh-  
 ed words? This Age shewes  
 not a man able to take up his  
 Princely pen, his style may well  
 be the object of mens wishes,  
 never of their imitation, unto  
 an equality of like perfecti-  
 on.

This his princely prudence re-  
 ceives likewise further illustra-  
 tions from his Justice, in the free  
 and equall administration there-  
 of unto all; some surreptions  
 and corruptions in particular Of-  
 ficers



officers of State, as they are not  
 to be defended, so (while men  
 are men) they will hardly be a-  
 voided: but the sweet influence  
 of His Majesties justice upon all  
 appears, in the Peace of His King-  
 doms, the serenity of His peo-  
 ple, the tranquillity of Publique  
 affaires, the increase of Trade,  
 the growing riches of His Sub-  
 jects, and the universall happi-  
 nesse of His Government; these  
 three Kingdomes being thrice  
 happy unall the Helme of Go-  
 vernment was wrested out of  
 His sacred hands; and now we  
 see since these State-temperiques  
 have practised upon the body  
 politique, with what strong con-  
 vulsions and mortall maladies it  
 is affected: The best experien-  
 ced Physician under Heaven, and  
 He onely who could have cured  
 England from the diseases of her  
 distemper, without opening her  
 veines, is taken away from her;  
 she

she lies now in the hands of young and desperate Practitioners, it is to be feared, unless God prevent their violent administrations and corrosive potions, with Antidotes of mercy, instead of mending her, they will end her health, life, and liberty.

Look upon his true Christian fortitude, in the magnanimity of his carrying on with Constancy of Resolution his weightiest Affaires even in their greatest difficulties, in his confidence with Gods assistance to overcome them; in his exceeding patience, in a tolerance (free from despondency) in the greatest molestations and pressures to compose them; and in his matchlesse and Kingly perseverance, even in the furnace of affliction, and hottest flames of adversity, (as Gods Cause) to maintaine them; He went unto the Scaffold, *tanquam*  
*Apis*

*Aspi ad Alouere*; as a Bee unto  
his Hive, with our Saviour, as a  
~~Lamb~~ unto the slaughter, and  
cheerfully undrest himself unto  
his spirituall repose.

Observe his great temperance,  
his exemplary chastity, (so rare a  
vertue in a Prince of so active &  
firme a constitution) so farre free  
from uncleannesse, that it had  
a refined purity from all lasciviousnesse of either gesture or  
speech; his abstinence in his  
feeding gave unto him constancy  
in health, and readinesse unto  
action, and his sobriety in drink-  
ing (whom the Sun, nor all the  
Sons of Men ever saw overcome  
or disguised by ingurgitations  
of strong Liquors) made him  
unconquerable by Wine or Wo-  
men.

His divine clemency even in  
the heat and cruelty of the  
bloudy rage of his Adversaries,  
is a contemplation will raise us

up unto the very top of admiration : whose life (after they had butchered his dearest and nearest Servants) did he take away? how many of his most active & resolved Enemies in his power, did he dismiss with our Saviours caveat unto the blind man, *Sine no more?* His Majesty in this divine clemency (which yet some interpreted a cruelty unto Himselfe) imitating the Father of mercies, who maketh the *Sunne* of his favour equally to shine upon the just and unjust, being so farre from procuring or desiring the death of his Enemies, (unto which he wanted not inciting animosities from others) that he often wished, that he could recover those that were already dead.

Neither are there wanting egregious Monuments of his Kingly munificence and liberality; the great acquisitions of his Ser-

Servants under him shew it, from many of whom notwithstanding, he had the unhappy returns of ingratitude, desertion, and disloyalty.

And as unto his own Servants he was munificent, so especially unto those who were *for a part for the service of God*, whom (with those religious Kings, *Hekiah, Josiah, and Constantine*) he encouraged by giving the portion of God, and our pious Ancestors, unto them, to recover which out of the hands of sacrilegious persons, he used many pious endeavours, and propounded Compensations which would onely have entrenched upon his owne profit: when former Grants from the Crowne of Impropriations for years determined, *His Majesty* alwaies restored them unto the Church, conceiving his best and most royal right unto the Goods of the Church

the Re-  
story of  
Sligo

Church (which he was otherwise by the Lawes of this Realme invested of) to be that of Patronage and Disposition; and from this Princely munificence doel, with all the devotion of an humble and hearty thankfulness, acknowledge to have received a particular encouragement in my profession; *This nursing Father of the Church*, knew the best way to support that, was by Church maintenance: so that by his bounty, the Churches in the three Kingdomes were lifted up out of the mire of contemptible poverty, and Clergy-men of noted piety and greatest abilities of learning, daily increased; so that setting aside some few, either illiterate, wandering, cockbrain'd, discontented or unconscionable Levites, who were in the great reserve of the sacrilegious and rebellious *Jeroboams* of our time, (to secure those two Calves of their



their Government and Worship which they fought for) no Kingdomes of the World were beautified with so many *Lights of learning and piety* as these Kingdomes.

Observe the divine graces of this glorious King, the unmoveable stability of his *faith*, a firme Rocke; which no stormes of popular rage, no swelling surges of the multitude; nor all the proud billowes of his insulting Adversaries, could alter or unsettle in his pious purpose to preserve the Protestant Religion and the Lawes of this Realme: how great was the intention of his sacred *hope*; and of what exceeding latitude was his *charity*, which included and enclosed his fiercest and most mortal Enemies. But the lively features, and faire lineaments of his graces and virtues are best and more largely drawn out by his owne Pencil,

Εἰκὼν  
Βασιλική

Pencill, *His works praise him in the Gate*, his writings present unto us the heavenly pourtraicture of his divine, large, and grasping Soule; these (what they are wanting in volume, recompensing an hundred fold in worth) are the Repertory of all his Actions, and the truest *Index* of his virtues: that Book is the quintessence of knowing zeal, the storehouse of the ripe & choice fruits of Christian piety: there are the principles of Religion perfectly digested into holy practice: there is the true Princely Image of King Charles, that *Golden Manuall*, being a stately building of Medications, Consultations, Essays, Debates, and Devotions, raised upon emergent occasions, with such judicious artifice of grace, adorned with so rich furniture of piety, enlarged with so many faire roomes and convenient receipts for grace, that it shews

threws his Body was the *Temple*  
*of the Holy Ghost*, that there was  
 no corner or vacuity in his great  
 and glorious Soul.

I doubt not (without the height  
 of an *Hyperbole*) to affirme, that  
 in what we have of this holy  
 Kings draught, we are abundantly  
 repaired in the losse of *Salomons*  
 physiques, for here is a shop  
 full of heavenly medicines for  
 all the maladies of the soule: by  
 so much then is their sinne the  
 greater, whose malice hath de-  
 prived us of those other later  
 pieces of His Majesty. What  
 already we have is the great-  
 est monument of piety of any  
 King: (after theirs whose writ-  
 tings become authentique from  
 God, as being *Per-men of his*  
*own divine dictates*) since the  
 Creation, and shall have con-  
 tinuall and unweari'd travailes  
 made unto it in all *Languages*  
 and *Kingdomes*, by all Men  
 and

and Women, who know, love, and  
honour piety, prudence, and all  
divine and morall graces and  
virtues, every of which hath its  
severall atchievement and par-  
ticular Trophy erected in this  
one work, which will be as long  
lived as Time.

I conclude this short and ge-  
nerall survey of His Majesties  
personall virtues (worthy of a  
just Volume, and exceeding the  
limits of a Sermon) with that  
Eulogy and Honour of Praise  
given unto Constantine the Great  
by Eusebius, he was most de-  
vout God, and proposed by him a  
great and excellent example of a  
holy and religious life for all men  
imitations.

The memory of his piety and  
glorious reputation of his vir-  
tues shall be for ever precious  
and whatever Dogs bark against  
it, alwaies remaine a fixed and  
shining Starre of the greatest  
magni-

De vit.  
Const. l.  
I. c. I.

Hugh Peters.  
2 Sam. 16.  
9.

magnificence in the firmament of  
 Honour. And thou carnall Pro-  
 phet who walkest by the light of  
 thine own eyes, and callest thy  
 darknesse light, thou who (as the  
 Jewes unto our Saviour) didst  
 reach the Vinegar and Gall unto  
 Gods Anointed in the Agony of  
 his sufferings, offeredst that false,  
 furious, and forc'd application  
 of Scriptures, which thy coun-  
 sels must fill up with an inter-  
 pretation, (as the event shewes)  
 know that there is a lying and se-  
 ducing Spirit in thee, that thou  
 wrestest the Scriptures unto thine  
 owne damnation: thou Sorcerer  
 and chief Witch of these times,  
 full of all subtilty and artifice  
 chief, thou child of the Devill,  
 thou Enemy of all righteousnesse,  
 wilt thou not cease to pervert the  
 right wayes of the Lord? Thy  
 Epicurean and sublunary Divini-  
 ty cannot admit that a violent  
 death should be a singular testi-  
 mony

Isa. 14.

18, 19.

&amp; 20.

Acts 13.

10.

Rev. 2. 10.

Dan. 12.  
10.

mony of Gods favour, yet here thou seest it in *Josiah*; wilt thou have *all temporall* judgments to be punishments due unto sinne? will not thy triumphant wickednesse let thee know, that some afflictions are for *Tryals*, and the *additions of grace and glory unto Gods Children*, and therefore the chief marks of Gods favour: As in our gracious King *Charles*, who was also *taken away from the evill to come*, in Gods mercy unto him; which thou even thou, unto the shame and confusion of thy face (although thou hast hardned it) shalt see in the approaching day of *Englands calamity*, which in a great part is procured and hastned by thy *infernall counsels*; thou needst not to have given that Scripture such a violent stretch so to streine it as to make it reach from *Assyria unto England*, or to travaile so farre for a reason why His Maje-



*ſty ſhould not have a royall interment with His Aunceſters; the cauſes were nearer thee, Let me aſſigne them:*

First, it had been a Condemnation of your ſelves to have allowed him ſolemne and Kingly Funeralls, unto whom you gave ſo unjuſt and cruell a death, that were *to build up what you were reſolved to deſtroy.*

Next, you could not but know, that the neighbourhood of his ſacred earthly remains muſt needs refrigate the ſcarce ſkinn'd ſorrowes of *London*; when they ſhould have ſuch a ſtanding and ſtill preſent Monument of their former happineſſe, in His Majesties peaceable Government; and of their new miſery in your Tyranny, which would ſerve alſo (this being the place of the greateſt confluence) to recrude the grieve of the whole Kingdome, and probably beget ſuch

D com-

compunction and reluctancy in both City and Kingdome, as would testifie it selfe, by their attempt to cast you downe headlong from your new and wickedly acquired Dominion.

Another reason was, lest the nearnesse of his Body whom you murdered, might too frequently offer unto you the horror of your Guilt, and redouble unto you those inward cheques and lashings of your Consciences (which you cannot be without) and so impede and trouble your Counsels.

Theod. 1.  
3. c. 9.

The *Devill* at the *Oracle* of *Apollo* of *Daphne* could not give his Answers unto *Julian* the *Apostate*, who sent to consult him about his undertakings against the *Persians*, so long as the body of the *Martyr Babylas* lay by him; so it is to be presumed that

Eph. 2. 2. the same *Spirit* (which the *Apostle* saith, *powerfully worketh in the Children*

*Children of disobedience*) might be hindred in his cooperation and influence upon those unto whom he hath consigned the chief exercise of his power in our English world, if King Charles his sacred reliques were lodged so nigh unto them as *Westminster*, and therefore *Windsor* was neare enough.

But from the view of *His Majesties undeniable matchlesse Virtues*, let us passe on unto that of *His sufferings*:

Sinfull envie never failes to give a malicious attendance upon *virtue*, which by how much the more it is illustrious, with so much the greater *rancor* doth she dog and persecute it, and therefore *many are the troubles of the righteous*; and no (meer) man had ever more, then righteous King *Charles*: behold and see if any sorrows and sufferings were like unto His. See one of

the most potent *Monarchs of Europe*, loved at home, and feared abroad, most injuriously and strictly Imprisoned, debarred from the most deare society of the most virtuous and best Wife, from the converse and sight of his most sweet & hopefull Children, from the attendance of his most faithfull Servants, from Gods house, from Gods publique worship, & all Gods Servants, forc'd to cohabite with Beasts, brutish, savage, and wicked Men, & these to be made the Instruments of their cruelty unto him, who were his sworne Subjects and Servants, upon whom all civill and divine obligations of duty and affection unto His Majesty rested, and that upon pretensions of *Religion and liberty*, of which *He was the truest and most undoubted Defender*; to lie under the weight and wounds of so many scandals, reproaches, wants, and miseries; besides

besides the most grievous sense of the sufferings of his Kingdoms and best Subjects, to be daily tortured with so many iterated, unreasonable Propositions, and insolent Demands, to be racked out of his undoubted Royal Rights, to make so many Concessions & such great Condescensions in his propensness unto peace, which notwithstanding his Enemies never meant; to be tormmented (if it were possible) unto perjury, sacrilege, and Atheisme; and to have no other Conditions propounded for the Enjoyment of his Crownes and Kingdomes, then that which the Devill made unto our Saviour, *All these will I give thee if thou wilt fall downe and worship me*; to offer his owne (that which never was theirs) to deny God, which God gave them him to acknowledge and worship him: These must needs be sorrowes and suf-

offerings as beyond expression, so above our conception; most terrible tests, and trials of all his virtues; certainly no man had ever more, and more strict examinations of Gods graces in him, all which he fully answered with a learned and invincible piety; for in all these who ever heard him murmur, repine, or *charge God foolishly*? who ever heard him accuse, raile at, or threaten his most confirmed Foes? with *Job, his eyes still poured out tears unto God*, whose justice in their greatest injustice he acknowledged, and although he vindicated his owne Innocency, (*having otherwise to justifie himselfe before man*) from theirs; yet *not before God*, he cleared the equiry of his judgement upon him, for *acting against his Conscience in the Earle of Straffords death*.

But it was the great and crying guilt of these Nations finnes  
(*Englands*

Job 16.  
20.



(*Englands* principally) which made this righteous man *fall into the pits* of his Adversaries, to ripen Gods judgment upon this Nation, by that great addition of guilt [*the shedding of his innocent blood*] who had so many characters of Gods supreme power and spirituall graces upon him, as must needs make this Crime committed against God, & draw his speedy and unavoidable vengeance upon them for it.

God usually punisheth one sinne by suffering Sinners to fall into others, and those customary sinnes accompanied with senselesnesse and impenitency, which fills up *the measure of sin* brimfull for judgment to take it off: so that this pious Prince fell in the very *corruption of Christi-  
anity*, which is of farre more maligne aspect, and hath a more malicious influence of impiety upon the actions of men then Atheisme it

selfe, for then men professe *that they know God, yet in their works they deny him*; using the name of *God and Religion*, as Conjurers in their Incantations to perpetrate those things are most contrary unto God, and destructive unto Religion; for as the Devill never doth more hurt then when he appears *in the likenesse of an Angel of light*; so are men never so mischievous, as when they drive on wicked designs under the *shew of Godlinesse*.

*Englands* former sins which caused this *Gods* just dereliction, & the abandoning them up unto greater, were their *exceeding luxury*, in turning the grace of God (temporal favours) into wantonnes, the long continuance of their peace, the increase of their Trade, riches, and plenty, begot in them a generall insolency and pride, so that whē *they waxed fat, like Iesurun, they kicked against God,*

God, in the Authority and regard due unto his principall Officers, the Prince, and the Priest: Hence the people of England (in their generality) became self-willed, heady, high-minded, and incorrigible, they slandered the footsteps of Gods Anointed, smote him with the tongue, contended with Gods Priests; and usurped that sacred Jurisdiction which God had delegated unto them, as those Conspirators did (*Ye take too much upon you ye Sannes of Levi, since all the people of the Lord are holy*) under pretence of the Ambition of the Clergy; and being like *Elihu's new butels*, ready to burst, with that liquor of flatuous and superficial knowledge instilled into them by the giddy preachments, and undigested, swelling, and tedious prayers of their Lecturers, (who reduced all Religion unto lip-worship, and canting Scriptures.) Hence

D 5      came:

came it to passe that concerning  
the old paths, the crutch of the  
reformation in the Protestant Re-  
ligion they contended unto blood  
to corrupt by their phanaticke Al-  
terations, the pure Doctrine & E-  
vangelical discipline established in  
the Church of England, to effect  
which with the more ease, they  
adventure upon sacriledge, to car-  
ry on that, they must pull down  
Episcopacy, (the fence of the  
Church) and here, the King, as a  
nursing Father interposing, they  
render Him unable by encroach-  
ing upon his Prerogatives, quar-  
relling him, seize up his Strengths,  
Arme, fight against him, imprison,  
and then Murder Him; which  
last Act of Rebellion, though the  
greatest part of the first Engagers  
may be thought never to have  
intended, yet they may see the  
first violation of their Obedience  
due unto His Majesty punished,  
by a guilt (thus farre) of his Inno-  
cent

cent bloud, that that power  
 which they raised, *spilt it* ; So  
 dangerous it is to vary from a  
 Christian Principle, or *to do evil*  
*that good may come of it*, God  
 onely having power to direct, li-  
 mit, and determine any evill  
 action : so that look over the pe-  
 digree of *Englands* sins through  
 the severall descents thereof,  
 and you will find it thus, *Peace*  
*begot wealth*, that *plenty*, that  
*pride*, that *vanity*, that *curiosity*,  
 that *contention*, that *hate of the*  
*Clergy*, that *Sacriledge*, that *the*  
*downfall of Bishops*, that *the con-*  
*tempt of the KING*, that *war*,  
 that *imprisonment*, and that *the*  
*murther of the King*, a *murther*,  
 the most horrid murther that e-  
 ver the Sun saw, for Subjects to  
 take away their *King's* life; with-  
 out the prescription of a single  
 example, or a law ; nay, even a-  
 gainst all laws divine and hu-  
 mane, to Try him after the form  
 of

of a Judiciary proceeding, this is to entitle God unto the greatest sin ; *to establish iniquity by a*  
 Jph. 19. 7. *Law*, and to make God such as themselves : Thus the *Jews* dealt with our Saviour, *We have a Law, and by that Law he ought to die, because he made himself the Son of God*, although there was no such Law ; but a new-made Law, a *Junto-law*, *Straffords law*, *Canterburies law*, the *King's law* (consequent Laws ; Laws without names or cognizance) made because he was KING. Neither doth their power any more prove the equity of this Fact (the great scandal of the Christian name, and height of Anabaptistical fury) than the Devils power (which is from God) doth justifie his malice (which is from himself.)

They have now indeed made King *Charles* a glorious King, prov'd him glorious in his personal



sonal Vertues, glorious in his divine Graces, but most glorious in the Christian Constancy of his glorious *Sufferings* for Gods Cause, the true Protestant Religion, and the Laws and Liberties of the three Kingdomes: thus hath God extorted a truth from them; for this spake they not of themselves, but (God forcing their testimony) they prophesied.

As we have seen His Majesties sufferings and their causes, our sins, so let us reflect upon their punishments; as the Springs from which our sorrows should arise. The exceeding avarice and hypocrisie (two noted Court-sins with which the greatest Christian Prince *Constantine* was abused) of the State-Grandeets, the deep pits wherein they laid the fatall snares into which pious King *CHARLES* fell, will be visibly punished, for God will not be

*Vit. Const.*

*l. 4. c. 29.*

*be mocked.* The *pride, vanity,*  
*sacrilege, rebellion,* and the *cruel*  
*murther of His Majesty* will  
 have particular judgments le-  
 vell'd against these sins; every  
 mans sin even of those who have  
 fought for His Majesty, who  
 have yet fought against him by  
 their sins, hath given force unto  
 this great stroke and wound gi-  
 ven unto these Kingdoms in His  
 Majesties death; and therefore  
 ought every man to proportion  
 his sorrow unto his sins. As  
 King *Josiah* from *Judah*, so the  
 strong Baricado King *Charles* is  
 taken away betwixt Gods judg-  
 ments, and this Kingdom, the  
 great and wide In-let of all mi-  
 sery is made by his death, could  
 our sorrows answer them, like a  
 Torrent, it would overflow all  
 the banks of Reason, and grow  
 too big to be carried away by the  
 channels of our senses: behold  
 every spring of *Jeremiah* and *Ju-*  
*dahs*

dash sorrow open, to send forth  
these flowing streams of affliction  
upon us, and all arise from  
the same head, *The breath of our  
Nostrils, the Anointed of the  
Lord, was taken in their pits, of  
whom we said, Under his shadow  
we shall live among the Heathen.*

Those heavy judgments which  
the Prophet *Jeremiah* foresaw  
impending, and after came to  
pass by King *Josiab's* death, are  
in a great part by King *Charles*  
his death already come upon us.  
Gods House, his beautiful house,  
is laid waste, the *Heathen* have *Lam. I. 10*  
entred into the *Sanctuary*, they *Eccl. 2. 7.*  
have made a noise in the House of  
the Lord as in the day of a solemn  
Feast : So that they who in the  
beginning pretended *God, Reli-*  
*gion, the Church, [their Cause]*  
have dealt with us as that *Faction*  
among the Jews, who called *Jos. Bell.*  
themselves *The Zealous*, in the *Jud. 1. 2.*  
war with *Titus* did under pretence  
of

of defending Religion and the Law they possessed themselves of the Temple, yet were themselves the first who put fire with their own hands into the holy places.

How hath the avarice and carnall interests of the Teachers of these times corrupted the purity of our Religion, as Judahs, so

Lam. 3. 14. *Englands onely Prophets have seen vain and foolish things for*

4. 13. *her, and they have not discovered her iniquity, to turn away her captivity, but have seen for her false burthens and causes of banishment; they have shed the bloud of the just (K. Charles) in the midst of her*

3. 5. *Englands greatest Adversaries are chief, and her Enemies prosper*

5. 8. *; Servants do bear rule over us, and there is none to deliver us out of their hand.*

4. 5. *They that did feed delicately are desolate in the Streets, they that*

5. 12. *were brought up in scarlet embrace dunghils. Princes are hanged by their*

their hands, and the faces of the  
 Elders are not honoured. War, de-  
 solation and famine, with their sad  
 effects, foretold in these La-  
 mentations, appear in our Hori-  
 zon already like *Elihu's* little  
 Cloud, which will shortly over-  
 spread our whole English firma-  
 ment ; and all these calamities  
 have and will fall upon us, be-  
 cause *the Crown is fallen from our*  
*Head* ; the British *Josiah*, King  
*Charles* is taken from us, and we  
 have *no comforter* ; and how great  
 and just causes of our sorrows are  
 all these Calamities ? But let  
 this sorrow have the full advan-  
 tage in its fall, (to adde motion  
 unto all the turning wheels of  
 our afflicting griefs) the fall from  
 our great happiness in his Maje-  
 sties Government: Let *London*, let  
*England*, let *Scotland*, let *Ireland*,  
 let every of them Remember (as  
*Jerusalem* did) *in the dayes of her*  
*afflictions and her miseries, all*  
*the*

5.16.

1.9.

1.7.

2.15.

the pleasant things that she had in the dayes of old. All the pleasant things they had in the blessed dayes of King Charles his blessed Reign, the glory and truth of her Religion, the just execution of her Laws, her peace, her riches, her plenty, her liberty at home, and her protection and honour abroad. England was the perfection of beauty, and the joy of the whole earth. The Kings of the earth, and all the inhabitants of the world would not have believed that the Adversary and Enemy should have entred into the Gates of (our) Ferusalem, London, that Churches should be turned into stables, Gods Houses made Courts of Guards, the Royall Palaces made Garrisons, the Tythes (the portion of Gods Ministers) made the Souldiers salary, that the Law should be turned into worm-wood, our Religion and Liberty measured out unto us by the

Pike



Pikes length, the decisions of the Sword become the Principles of Faith, and that (which is the cause of all this) mechanick persons, Trades-men (who will certainly marr, never can mend, so great concernments, they never before handled or were acquainted with) the sole Moderators of Publick affairs, and the chief Princes and Potentates of our Kingdom.

But now *The glory is departed from (our) Israel, the Arke of God is taken, and how is England become a Widow ? made a prey unto cruel people, and skilful to destroy, who daily force and prostitute her unto their wicked purposes : for these things let England (and every true-hearted Englishman) say, I weep, mine eye, mine eye runneth down with water, because the Comforter (King CHARLES) that should relieve my soul is far from me.*  
The

I. I.

I. 16.

*The breath of our Nestrils, the Anointed of the Lord, &c. The life of our Religion, of our Laws, of our Liberties, is taken from us; the Image of Gods power in supreme Authority, Indemnity, & Inviolability, is taken from us; our Physition, our nursing Father, our Comforter, our Protectour, is taken from us, & for our sins was taken in their pits, so that now we want the wings of his protection among these Heathen among whom we live; we are now made very Slaves unto the worst of Heathen, a people without God, without Faith, without Law, without Rule, without Reason, without Humanity, without all these, and whose unruly will only, is unto them all these. These calamities are all fallen upon us, because The breath of our Nestrils, &c. pious King Charles is*

Vi. Const. taken from us like Elias in a fiery  
1. 4. c. 73. Charriot, (or as Constantine the

Great

Great after his death was im-  
 pressed on a Coyn pluck'd up by  
 a divine hand) into Heaven, that  
 his eyes might not see, nor his righ-  
 teous soul be afflicted with all the  
 evil which is come upon us to con-  
 sume us ; wo unto us for we have  
 sinned. These are but the con-  
 tracted heads of those miseries,  
 which we shall all read over in  
 the vast Volumes of our appro-  
 ching woes ; and justly bespeaks  
 such sorrows as might transform  
 us into *Niobes*, make our heads  
*Rivers of sorrows*, and our eyes  
*Fountains for continual tears*.

The Lord in mercy look upon  
 us, and wipe away these tears  
 from our eyes, and their causes,  
 our sins from our souls ; and  
 since *the bloud of the Martyrs is*  
*the seed of the Church*, in mercy  
 unto his Church restore the seed  
 of his Martyr King *Charles the*  
*First* unto the Government of  
 these Kingdoms, that Religion,  
 Peace,

Lam. 5. 21,  
22.

Peace and Liberty may be restor-  
red unto us : I conclude these  
ours, as the Prophet doth his La-  
mentations, *Turn thou unto us, O*  
*Lord, and we shall be turned ; re-*  
*new our dayes as of old, if thou*  
*hast not utterly dejected us : Hear*  
our prayers, O Lord, for thy Sons  
sake, unto whom with the Holy  
Ghost be ascribed, &c.

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**F I N I S.**

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